

[REDACTED]
Must Remain in
Transcription Room

M1103

December 22, 1966

Boston

?: We're on the air.

MR. NYLAND: It's working, eh? Ya? Can you see it?

So - I didn't get your tape for last Tuesday, probably because of Christmas. But I -- I did get the one of last week, Thursday. And I listened to that. And maybe there were a few things in that that I would say need a little bit of elucidation. What I will do -- I've taken one of your tapes--a couple of weeks ago--and I sent it to Seattle. And I'm going to give you some tapes that I get either from Berkeley or somewhere on the West Coast and give them to you here so that you can listen. Of course what I have in mind with that in general is a little bit more communication of the different groups with each other, which I think is quite important. Because more and more it has to become one entity--not a unit--but an entity; a grouping together of the different groups because after all we are talking about the same thing. And it will be helpful to me because I cannot be at all the places. Even at different times it is still limited by physical appearance. I went to the Coast this last weekend, and, by the way, if you--where is that tape, Bill?--of Tuesday meeting?

MR. NYLAND - Caps, ~~no~~ underings.

Bill Clift: I have it.

MR. NYLAND: It is here. Will it be played to the group as a whole?

Bill Clift: Well, I was wondering when we should do it.

MR. NYLAND: I think it's important that all of you hear it.

Bill Clift: Before Christmas, or before New Years anyway.

MR. NYLAND: I would say before Christmas. ^{ch?} And John...

John: Yes Sir.

MR. NYLAND: Because there is something in it regarding Christmas Week.

John: Yes.

MR. NYLAND: Try to arrange it if you possibly can because it is meant not only for New York, it is meant for all the groups. And it has in it a little discussion in a general way, but also a description of certain plans and activities for next year. And you might say, the preparation for that - and I think that Boston should share in that. One of the things I have in mind is to make a little trip together in the end of March to the West Coast. And all those who can afford it - time, etcetera - if they can - to come along and ask some of the people from the West Coast to meet us half way or quarter way or wherever and then be together for ten days or so--whatever we agree that it will take us. I think it will be very interesting, to say the least. And that we will be able to get into each other's hair, there is no doubt about it. But in any event, it will be opportunities of working together in quite a different way than just sitting in a meeting. And because of

that, and the added opportunities that there might be, (it) might help you to understand Work a little better, constantly having in mind that the purpose is not just a little trip, but it is to multiply the opportunities of really being reminded.

So now what is there that we can talk about in connection perhaps with previous meetings of things that you would like to talk about now. Who has--who has questions?

Karen Weil: Um--I've been telling stories.

MR. NYLAND: Good.

Karen Weil: And the thing that has become like foremost in my mind form this is that I seem to realize that storytelling is a very important means of communication, of content, aside from just emotional things, and--ah--I feel ^{particularly with} ~~such com-~~ ~~munion (with)~~ my daughter since she's been asking questions about God and angels and things like this, ^{that} ~~and~~ a lot of religious type things can be brought about, but I'm sort of at a loss about how to go about it and what to--how to sort things out. You know, Work and my past experiences ...

MR. NYLAND: Can you go by her questions?

Karen Weil: Well, yes, but I often have--I'm often a little uncertain as to like exactly what it is she's asking, and ah--you know, whether she's...

MR. NYLAND: That's, then, that question.

Karen Weil: Really very simple or whether there's much more there.

MR. NYLAND: Then question her. Let her explain it. Because I'm sure that she has some kind of a concept. And

it may be very simple, and you may attach more value to it than it has. But, in any event, you have to know where is her thought, and to what extent it is really a little crystallized, or even what kind of ~~words~~ it already has taken on, which she might have heard from someone else, or where she is repeating it. I would not give her new concepts unless there is a place for it. I would try to keep it entirely on her level. Never indicate anything that is a little bit above it unless she is already going in that direction, you might say. And you can judge that from the way she would question. You see, if there is something that she feels empty that ought to be filled, you can fill it. But you have to fill it very close to her. Not above. And when you talk about ~~God~~ ^{God} or the Angels -- or talk about it like ordinary human beings -- it's a perfectly good concept. After a little while it can become much more abstract, but for the time being, populate Heaven with a great many creatures.

Karen Weil: No -- that's what I -- I -- like -- I didn't know how far to go in the....

MR. NYLAND: Oh, I would ...

Karen Weil: divinity aspects and--and...

MR. NYLAND: I would. I don't think it'll do any harm.

Even if later on she probably will think a little differently, I think these impressions are very valuable to her. As long

as it has a characteristic of something that is different from Earth. ^{You know I think you have to keep that in mind. There has to be something that is not of this earth} So that it becomes for her something that she wants to strive for--at least becomes desireable, and it has characteristics which one does not find on Earth--but should find on Earth.

that is where
You see? And, ~~as it were~~, you make the bridge. You describe certain states as if more ideal. And then you also say that that would be the task of mankind. Your friends and uncles and so on and so forth. To live in accordance with that. And give her some kind of a feeling that something is going on that should go on, and perhaps later on she will realize it is not going on.

Karen Weil: Yes.

MR NYLAND: You see what I mean. Keep it simple, Karen.

Karen Weil: It's -- it has--ah--also set me to trying to straighten out my own thoughts on that (...?...)

MR. NYLAND: That is good. She is teaching you.

Karen Weil: Right.

MR. NYLAND: I think it's very good. See how far you can go. But always on--start on her level. Never above it. First establish a contact with her, and then you might say - take her along. And her questions will help you to determine which direction. And never make it complicated. The simplest words the better it is. Even characteristics of -- does she play still with dolls also?

Karen Weil: Does she play with dolls -- Yes.

MR. NYLAND: Characteristics of her dolls. Almost deified.

Karen Weil: Well, her dolls are all too real.

MR. NYLAND: Well - it's good. But you have still an essence - you know? They may be real -- and perhaps because of that Reality, you ask her what she loves in them. It will start her to think a little. And she has something tangible to link it up with. It's good. I think it's very good

Now?

_____: Last time you were here, Mr. Nyland, you gave me the task of picking a day when I saw clients, and talking one tenth of the time that the client talked in my interviews with them. I think that I - eh - I think I might have said last time, had I really thought about it, that perhaps that was too much, although perhaps that was part of the task itself. I found it for myself, and I think even for almost anyone, practically impossible to speak one tenth of the time that a client spoke, and be able to do what I had to do with a client.

MR. NYLAND: You mean you wanted to talk more?

_____: I - I - Yes. And I felt that to accomplish what I was supposed to accomplish I needed to talk more. But, I did learn some very important things from it, and so I think really that I -- perhaps had I a task of speaking a quarter of the time I wouldn't have learned what I did.

MR. NYLAND: Probably it was good to put it at that kind of a minimum because it made you realize that the ninety percent may be superfluous. That's a big thing, you know, because really to stick to that--and after all, ten percent is only a certain figure, but I put it particularly low in order to make you realize that there is a great deal of that what is unnecessary or repetitious. Now it may be ~~one~~ -- depending on the client -- it may be necessary for one person to talk more than the ten percent. And also, you have to learn to condense in ten percent what you ought to say. And that I think is the

advantage of the task. To watch yourself well enough to know when you have finished, and not just keep on talking to fill the time. But of course you're in a practical profession. So you have responsibility for that. And if you feel that ten percent was not enough, make it twenty. But then you have your own decision to make. You see? You don't let it simply go as it happens. You have to make up your mind, and you allow yourself an extra ten percent. It's quite a different thing if you allow it. When you allow it, something is in you that determines, and you allow then yourself, your mind or your feeling, to express itself, as if they, both, are under a certain command. It is completely in line with the principle of Work, and what one wishes to accomplish as far as Work is concerned, if you consider the development of 'I'. Because, sooner or later, 'I' will have to tell you. It has to be enough developed, of course, to be able to tell. And if it is not developed enough, you simply have to consider the development of 'I' as 'I' still going to school, not matriculated as yet, and surely no degree. But after some time, the little 'I' has to be sufficiently grown up to have a B.S., or maybe an A, or perhaps, Doctor. And at such a point the 'I' has authority. So, one trains oneself to be able to listen to that what is your 'I'. Now the 'I' in the beginning will be divided between a Conscious effort and a Conscientious one. And whenever one talks to oneself, it has to be both. It cannot only be your intellect that allows you to do certain things; your feeling also has to allow it. And your feeling will know when you understand what is needed for the client--much more than your mind. Because that what a

client needs is a great deal of your feeling, expressing what is intellectually correct. So, I would almost say this - if ten percent is not enough of your intellect, you can make it up with ten percent from your feeling. You understand what I mean by that?

 : I think so. I think that's a very difficult balance to acquire, between feeling and intellect, and it ...

MR. NYLAND: But it has ...

 : requires a great deal.

MR. NYLAND: It has to be. Under the influence of 'I', it can be. Because that's the function of 'I'. It is to ^{feeling and intellect. At the present time} reconcile the differences between ^{there is constantly between} the two, a certain ^{fight.} One wishes and the other says, 'no,' or it will be the reverse. From the standpoint of Objectivity, they both have to be harmonious. And in that, and if there is any conflict, there should not, from an Objective standpoint, there shouldn't be any conflict whatsoever. There should be an agreement, and the reinforcing of each other. And for that reason I say it's important because you must learn intellectually to say certain things with your feeling--corresponding to that, belonging to it. And when that is there, a person who is able to do it, under the influence of whatever you consider now giving an order to yourself, ^{it's} ~~(it)~~ is not a purely intellectual one. It is an allowing of your functioning. The functioning the way it is in a personality is at a certain time capable of doing certain things. And sometimes, the order is to allow the two functions to take place, and to see that they are not fighting. And only allow of one or the other that part which could be

harmonious, and to avoid those parts that are still dishar-
monious, or in conflict. You ^{can} keep this in mind when you talk,
and then you select your words in accordance with it. And you
select the words that--in which you can put feeling. It's a
matter of convincing. Because you want to help the client.
So that it has to penetrate. And that ultimately determines
if I call it 'I'. What determines it is really what is your
magnetic center. That's the corresponding in a person to that
what is outside as a possible development. Alright? Continue.
Make it ten, fifteen, or twenty. But mix it. And no conflict
between what you say and what you feel. What you say, you
must mean. Then it becomes convincing. Alright? Will you
continue with it?

_____: I will.

MR. NYLAND: Ya. It is very good. () It is good. *I think you had*
your hand up

_____: Yes. You gave me a task to begin the day
looking out on the - ah - countryside and allow the eyes--
letting the eyes go and then gradually picking out things,
first farthest out and then gradually ^{bringing into} ~~beginning to~~ focus (on)
things that were closer and closer until the eyes met the (I) (?)
and going in, if possible, and ah--I ^{would like} ~~want~~ to say that I have
tried this a good number of times and it seems almost a limit-
less task and I'd like to continue with it but I would like
to get a little bit more to go on--but--I seem to have run
into the barrier mentioned, and I'm sure that you knew this
before.

~~MR. NYLAND:~~ Hum.of wondering where do the eyes go
and how vision ...

Mr. Nyland You have tried to determine it. Before you start, you

relax and, in particular, let your eyes relax. And look at the distance and don't start moving \ almost, you might say \ inwards, until you are really quite relaxed and you can do it. Then you can vary the speed with which you do it. It determines a little bit what kind of thoughts there are in you. The more you--the slower you can be, the better it will be. You have to run the risk that at that time when you do it very slowly \and\ you might start dreaming. So, for that reason it is necessary to \ you might say, \ pinpoint them as soon as you can. From the distance when I am not focused, back to certain points that are within your range of vision, and then attach that to it and then continue to move them in. When it comes close to you, close your eyes. Don't try to look with your eyes inside. Close your eyes and then imagine them to continue. That will overcome the barrier. The variations you can make, of course, not only in speed, sometimes intensity, sometimes expressions through the eyes of a feeling of that which you see. It's very important at times to do that. To be able to regulate the eyes of how much you wish to express this feeling. And it will result in you into something that becomes - almost I would say - deposited. And at such a time you will really become quite filled. That is why the task is good. Because when you then try to look inside, and again you can open your eyes, then, although it is not necessary, there is the possibility of the kind of material that is there, that it will be distributed. There are additions to this kind of an exercise. That is when it reaches the inside, your breathing can help you. And at such a time with the in\halation and exhalation

tion there is a better possibility of distribution of material to the totality of the body. After such an exercise you can be quite elated, and also be quite refreshed. You can try it. Good. Ya.

Gunther Weil: The last two or three weeks I've been involved in some - ah - emotional encounters with people of the kind that I haven't been for a long time - ah --a series of frictions ah that at times have really thrown me. And I feel I've learned something from these, but it is not a kind of objective knowledge, because I haven't been able to work in these situations, and it's been too much friction. But I feel I've learned something and I wondered how valuable this -- this kind of knowledge is.

MR. NYLAND: Well, it is very valuable. Because, in the first place, it helps you to become a little bit more flexible about yourself, and that you probably will be able to experience certain things that you haven't had for a long time, and will help to decrystallize what one is. This is one advantage. That is, it gives you a little bit more flexibility. The second advantage is that it will give you many more facts about yourself. It enlarges your world, so that when you come actually to the usage of such a world, that it is not only the classification of such data, but that the data start to take on a certain value, in order to be used for other purposes. You will be able to choose more because there is more. ^{It's} ~~It is~~ all, of course, you might say, unconscious, and it belongs to one's ordinary life, but the preparation of that what is in ordinary life, particularly when one has a body and different

functions, ultimately has to be put to use by something that is going to regulate, or that wants to make something of it. If you look at the possibility of an--a body, or a personality becoming a servant to something: one says sometimes, 'the Master', 'the Master of the house', or perhaps 'that what 'I' should be', or some kind of a Conscious statement and a Conscientious statement, which has to be expressed in the form of a will, then the body has to follow, and the more possibilities there are in the manifestations of the body, the more there is a possibility of selection and also evaluation of what is right for that purpose, or wrong for that purpose. So all of that is like the accumulation of data which later on you are going to use.

Gunther Weil: I feel, ah - more than I ever felt, since I've been in Work, ah - how out of control my ordinary life is, in the emotional sense.

MR. NYLAND: Well, in that way it is good, because you have not wanted to see it. You know? One discovers many things that now you have to see. If they happened before, you had an excuse for not seeing them. One becomes much more truthful. And to the extent that you are able to take the truth for whatever it is, to that extent you become free. It is only when something is truthful and I don't like it that I remain bound, because I cover it up. You might say it is all to the good. It is not always pleasant. But it belongs to the totality of oneself as a manifestation of personality. And one must never stop at the point where it becomes a little hard. Because exactly at that point, there is

much more that you could use, because you have never really seen it, or never dared to see it, or never wanted to see it. You have avoided it. The question of elimination of all these possibilities for oneself in order to create some kind of condition with which you can live, all of that will be broken down. And one has to come to the real truth about oneself. And not to shirk it. That's why I say this is like the enlarging of one's world. But the World is not always Roses, ^hRoses. Not about oneself. I am quite certain that there are many tendencies one discovers which, in ordinary parlance, I--I just would hate. And still it is you. It has to be. Because where else would it come from. Well, it is good. It belongs to the accumulation of data. You cannot analyze it, because you don't know the value as yet. And you cannot use it sufficiently as classification because that would have absolutely no sense. To put it again in certain words, or to use it as a description, and so forth, would make you lose the content. You know - you know enough German? -

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21-12-53
Whenever the content, that is the concept, is not known, it is easy to put a word in its place. So the more I now want to see that what really is, and to try to separate from what I would like to describe in order to keep asleep, now my waking up forces me to see things that I've never wanted to see before, ~~(which)~~ nevertheless, always were there. And in that way it makes more of the totality of oneself. And afterwards it becomes material for use. For great use, exactly because it has been covered up. It is ^{of} much more use than the things that are familiar to one.

Gunther Weil: I--I can't honestly evaluate it for myself. I've tried to.

MR. NYLAND: No, you cannot. No, you cannot. You have to take it.

Gunther Weil: I see it's more negative -

MR. NYLAND: That is all. No, it doesn't matter if it is negative or positive. It is an increase of the range of one's emotion. And it can go left or right, up or down. It doesn't matter. It broadens the possibility of vibrations. I don't care if it goes left or right. It affects one, and because of its extending, and the ~~extending~~ ^{extension} can be to one side or the other, it simply means that I get out of my ordinary affairs and simply start to exercise my emotions a little bit more. And the positive -- or I can make it perhaps maybe a little more agreeable -- I doubt it very much. I think the reason why I am the way I am is simply because I've found a way for myself to be the way I am, and I very seldom will allow anything that's a little extraordinary to enter. I have fear; I want to avoid it; I am not familiar with it; I am not at home; and I don't know how to behave. So, aside from the fact that I never will be able to evaluate it one way or the other, as a positive or negative, it is of no particular use to evaluate it. Because I don't want to describe it. I just want to state facts, which I then will take in as a fact. And no more. And I cannot say one is good or bad--it's both good.

Gunther Weil: A fact - such as, "I am out of control?"
A fact of that (?) -

MR. NYLAND: Yes. Yes. There are many things. "I am crooked." "I am weak." Many times such statements. "I am exaggerating." This may be something very much worthwhile. "I am expressing a feeling which I don't feel." ~~X~~I have put on a certain kind of a face which doesn't belong at all, in order to create an impression. ~~X~~ ~~X~~I am hypocritical in many ways because I am not considering myself, -

I am only considering the impression it will make on someone else, and then as a result they will like me. The whole range of vanity is included in it. And also the whole range of an overemphasis on that what one is, or thinks one is, which is not the truth. You can say it is a certain form of conceit, but it is much worse. Because if I would act on it, I would find out. If I pretend; if I try to get away with it and create an impression, which I know isn't there - but I can get away with it because the other people are ignorant - for myself it doesn't help my conscience at all. Because maybe I have a -- an exaggerated or an inflated idea about myself and who can build on that? You see, I want the truth, really. And nothing else but. Nothing - no interpretation - only truthful facts. That's the only thing that will give me a foundation. All the other things probably will blow away. And there is no possible chance ^{even} of, ~~X~~ almost I would say, ~~X~~ redirecting it, because it's gone, and the opportunity is gone. And as soon as I let that opportunity go, next time it will be much more difficult. Because I have gotten away with it once, I will do it again. And if I tell a lie, I keep on telling lies - there is no doubt. Because it is much more

pleasurable for me to be asleep. There is something in me that will--wants to wake up, and there is something definitely that does not want to wake up at all. This is the kind of a conflict. When I see it, ~~when~~ I am emotionally upset, or at least influenced. Now go on. Never mind. Cry about it when you're by yourself. Have a little picture of yourself of great sadness; of seeing, "that is really what I am. I never have wanted to believe it. But that is the Truth, and I have to admit it." Admit it when you are by yourself. Don't talk about it anymore. It's your own affair; it's your world, nobody else's. And nobody else has to enter into it, because he couldn't help you. He never can look at it the way you look at it. It's your affair. But, in that, you must be as honest, as truthful, as you can be. There will be more. You will see. Anyone who Works, starts to shake a little of the foundations of himself. That what always has been built up as something that you always could rely on--you start to question it. And ^{it's} ~~it is~~ a good thing to question it. Is it ^{so? Is it not so?} ~~true?~~ You keep on thinking about it. You don't know, because a thought will not give it to you. If one is Aware, and if one can be Impartial, then one will Know. Only then. And then you can evaluate it. When you Know what it is--what can be done with it, and some belong very low on the scale, and other facts belong much higher ^{that} ~~Then~~, it is really possible to extract a form of energy from it, which you don't know until you start what actually could result.

Gunther Weil: One difficulty is that ah-ah-Work, as a concept, enters into these kinds of situations.

MR. NYLAND: It will be ...

Gunther Weil: (?)

MR. NYLAND: It will be more and more, because the enlarging of your world is associated with Work. You cannot have a new experience anymore without associating it with the idea that it may be the result of Work. You cannot anymore. Every time when you experience something you say (to ~~yourself~~), "How come?" "Why?" And immediately the thought will come, "Perhaps it's because I have Worked," ~~X~~ "Perhaps it is because I have not Worked." You see, it's either way. But you will--you will think about it. You cannot let it loose, Gunther. It's got to be there, and it is there to stay. And almost I would say - to plague you. Well, it is very good, because it gives a certain tonality to your life, which otherwise wouldn't be there. If there is not Work connected with it, it becomes ordinary description. Then it becomes simply a contemplation of oneself, even if there is an added experience, it'll remain unconscious. Work will, sooner or later, have to enter in order to put it in the proper place. When it is not put in the proper place, after a little while, it'll fade out. After a little while it will not have anymore value and only accumulation of certain new experiences, which of course you would remember. For the sake of Work, it has to enter. And it can, quite easily as I said, because of the association with it. This belongs constantly to the questioning attitude. "Am I right?" ~~X~~ "Am I doing right?" ~~X~~ "Is it Right?" ~~X~~ "Is it Work?" ~~X~~

*Is it being Awake? *Is it something I can look at from the
 standpoint of Awareness?" There is one thing - for instance
 on your last--last ah Thursday meeting. There are two things
 that struck me in that meeting. One is what we just ^{now} touched
 on. The other is the question of "As If" - and you have talked
 about that at great length. The first question -- so easy that
 you mix up ordinary feelings and ordinary thoughts with Work.
 And that you would love to believe that you are Working and
 that it is something that, because it is extraordinarily not
 something that you have experienced before, that you then think
 it is Work. You have to be extremely careful. I remember Margo
 describing certain things which are very much in line with ex-
 periences that are worthwhile from the standpoint of ordinary
 life. And no one will deny it. But from the standpoint of
 Work, they have very little value unless there is actually ex-
 perience of the state of being Aware or Awake. And when that is
 not there - when there is not that kind of a taste, you cannot
 say it is like that, because if you do, you substitute some-
 thing, that you would like, to take the place of Work, and Work
 always remains an effort against the grain. The grain is that
 what you are naturally. It is always an effort against Mother
 Nature. If you don't have that and you are putting yourself
 to sleep; going along with Mother Nature and all kinds of feel-
 ing or sentimentality or descriptions, or prayer, even, it is
 not Work! It will never yield you anything, and perhaps at
 most it might give you a good feeling, and perhaps sometimes
 a little more insight in yourself, which of course you might
 say from an ordinary standpoint of ordinary unconsciousness,
 may be quite useful, but from the standpoint of wanting to

build something of your own, of that what is based on material that you might, say, extract, because there is an opposition, or because it is what I say - against the grain -- creates a certain friction. And because of that, you will have energy for that purpose. Again, you will not simply, by having the energy, automatically Wake Up. You have the energy to Wake Up. But it still has to be based on a Wish to make that effort to be Awake, and not allow yourself to go off - I call it 'the deep end', because it is so attractive. And sometimes it -- you are carried away by it. And sometimes, though you want to talk about it that you want to make it almost look as if you have Worked. And again and again I say there is nothing against it, only don't make the mistake yourself, you must know when it is real Work, or at least when it has a semblance of something of a little Objectivity that has entered into it, which is different and would-- would make the experience different in level of being. This is the one thing that you must keep in mind: that unless there is a difference in level, as if there is a step that you have to go up; the step is your impartiality. To the extent that that impartiality is there, to that extent you reach a higher level. The more Impartial, the higher the step, the higher the level of being as a result. You may not reach it a hundred percent, but at least you have to have something that belongs to your observation that makes the observation really worthwhile. Otherwise, you are not at all in a state of Awakening, or not even an Awareness. Impartiality will make you

Aware. It will change that what is observation, as an Alertness, into that what is an Awareness by the introduction of something, I call it 'Something New', because this Impartiality is a New something, both in your mind and in your heart. And unless that is there as an experience, it is not Work, and it will not build you anything. The reason for Work is to build. To build something that you haven't got at the present time; that Mother Nature has not provided you with, and that the Earth is not interested in at all, because your function on Earth is simply to live and to maintain yourself a little bit by food, and to die. That's all the purpose of Mankind on Earth, from the standpoint of Earth only. And, as long as that is fulfilled, no one in the whole World is going to tell you anything, and Mother Nature is not interested in telling you about the possibilities of development. She doesn't want you to develop. She wants you to stay exactly in this place. And everything on Earth, you might say, breathes this kind of a possibility of keeping you, in that sense, asleep. There is no desire, not on the part of the Earth, to Wake You Up. There is a desire on the part of certain sections of your feeling, to Wake You Up. And it's not your ordinary feeling in an ordinary personality ~~(or?)~~ organization in which you are breathing, or in which your Solar Plexus is fulfilling certain functions of liking and disliking. All of that has nothing to do again with a desire to Wake Up, and it is only used for the maintenance of yourself in order to give ; you might say ; this particular organ a little sense and ; you might ^{almost} say ;

that it will be able by means of the functioning of your Solar Plexus that that what comes in as air is digested. It is really only that. As far as your mind is concerned, it'll go along, because it will function in certain ways, and it is quite useful for that. It will not help you to Wake Up. The wish to believe that there is a possibility of ~~Something~~ ~~else~~ existing, that is a characteristic of Man Number Four. Man Number Three, or Two, or One, are complete as far as Earth is concerned, because that's the physical body with the organs. Man Number Four has something that is a little questioning and that hopes for a possibility of ~~Something~~ ~~else~~, and will not accept immediately that what Man Number Two and Three will dictate to him as if it is the end of one's life. Physical body exactly is by means of its existence, indicating that the end of one's life is when the physical body dies. And that is exactly where we make this mag--mistake, because everything is pointing to that as man's life; that, of course, his life is over when he -- when he dies away, or when his body ceases to function. There is a certain part in the feeling. It is a part that is very closely connected with one's Magnetic Center. It is something that is a little bit more essential without any question, but it is also a little bit more ~~free~~. Because it will allow itself to think independently of the surrounding, and independently of the different ways by which the ~~Solar~~ ~~Plexus~~ has been taught to behave. For that reason it is like the black sheep, because that what is a black sheep question? "Why is the shepherd there?" "And why is he so kind to us?" "And why is it that the world allows me to live like this, almost in my sleep,

provided I take care a little bit of my body and the maintenance, and giving it a little bit of food, and of course some sleep. ~~And~~ And if I don't misuse it, that's all that is required." A black sheep looks a little bit further and says, "What is this for? After all, is that all there is to it?" This questioning, it is what a man should be. It is in his possibility of the beginning of a Kerdjanian Body. That's where it belongs, because it has to have that kind of a quality. It's not entirely clear about it because it doesn't know how to formulate it. So it goes out ⁵ you might say ⁵ looking around a little bit. Where can it find help in order to become more clear about a purpose in one's life? That even if I have the feeling that perhaps I could establish the direction in which that feeling should be further expressed. In that way you can imagine this black sheep looking around. And then it discovers something in the form of one's mind. The mind also has different functions to fulfill. In ordinary life it has many functions which go on at the same time because that's the way the mind works. It has sections of the brains, of the different brains put together, sometimes affecting each other, sometimes completely independent. I can keep on thinking about several things at the same time while I am doing certain things with my body that also have to be directed from my brain. It's quite easy to keep on formulating, at the same time pondering, at the same time with my eyes looking and perceiving, or hearing with my ears, or certain things that go on simultaneously with everything

taking place in my brain, because my brain is quite clever in that sense. And without having to divide it, it is already by itself divided. A brain as such is not a unit as yet, even if it is encased in the skull. It is not even a center, in the real sense of the word, although it is better than any of the others. (The body surely ~~is~~^{is} not a center, it is a totality of everything in it. Solar Plexus is not at all a center.) That what takes place in one when in this - I call it Man Number Four - it is still unconscious, it is below the line, but at least it has an--an inkling, a kind of a presentiment - and presentiment is the correct word for it - that it feels in advance of something that might be in existence which does not exist as yet. And now it needs a little help, and it gets it from a certain part of the brain, which in their thought processes, here and there, also have come to a question of that what I see as Mother Nature functioning and performing through me. Is that, again, all there is to it? The question that comes up in a brain is, "Is Life worthwhile living when it is only between conception and death?" It's a very serious question sometimes, for a certain kind of a mind, and of course the mind in that sense cannot be asleep because it hopes that perhaps in thinking about it, it might be able to see certain things which otherwise are, and will remain, closed. You see it is as if, in that part of the mind (unfortunately it happens to be on the boarderline between the unconscious and conscious area), there is a possibility of the mind really becoming interested

in that, and to ^{hope} ~~keep~~ then that there is a possibility of opening the door into the conscious area, even if the door is a little ajar, that at least some of that kind of light can come in into the mind and enlighten it and then give it, together with whatever there is in one's feeling center of hope, and sometimes the assurance, or the belief - sometimes even the certainty - that there is more to it than just ordinary life's existence as we know it. This is really where it starts, and with this one starts to work. Because then one has a wish to try to find the road in order to free oneself from all that kind of bondage as represented by Man Number One, Two, and Three. And almost you might say to beat death, so that I need not have any further fear - "sting", it is used in the Bible; that that kind of a freedom could be reached by me, when I am still in life and still subject to all the different conditions of life, that nevertheless I say, "It may not be understood by anyone else, but I wish to understand it." You see, such an attitude, of course, is not dependent any longer on the criticism or whatever anyone else wishes to tell you, including Mother Nature, including all the variety of things that are so diversified so that perhaps you get lost in them. And particularly in our present civilization there are so many, many, many things that require attention and there is no more time left, so that that superficiality of one's life does not allow you to go a little bit further deep in you and find this particular questioning. "Why is it that I am alive?" "What is it in my life that ought to come to the foreground?" "What is it that I ought to follow?" You see, it is not necessarily

religiousness, because many times it is so misunderstood because again, in religiousness, I find certain words that are supposed to take the place of a concept, and when the concept is not there, and the concept is something that I have learned because of certain words which bring me back to my childhood when I, of course, was a little bit less inhibited than I am now, and surely less covered up; that then again I try to substitute little words of "God", or whatever may be the Angels for me, representing that what I now would consider Reality. Of course it isn't that. Not even when I go through the formalities of a prayer. Not even when I say that I believe that there is an All Forgiving Father who will help me to overcome my sins. Even to the extent that I say Christ has lived for me so that he could become mediator between that what I am as Man on Earth and God Who is in Heaven, and enables me then to open, you might say, the door, to become the bridge between my present life and that what may be my future possibility. All of that again and again are just little thoughts and concepts and words, and they have not the reality of a questioning itself, because exactly because it is a question, it is not as yet possible to put it in words. If I knew ^{it} as words, it would be a different thing, because then, when I knew once and I Know that some content has to-- has been put into a symbolism for me, then I can leave it, because I am free from it. Because I have reached, because of that, an understanding.

So this I want to warn you for - that you don't use the ordinary peripheral expressions. That what is common in your

life, even if it may have at times a very high value, many many times belongs to Man Number One, Two or Three, and fully developed in his artistic or religious aims, or perhaps philosophical or scientific. All of that is still Man Number Two and Man Number Three. Even when he says, "Yes, I sigh deeply, and I suffer, and I hope, and I yearn for that possib--". That is not yearning, then. That is simply a statement of fact, almost objecting to one's existence the way it is. Out of that can come something else. Out of that can come the assurance for oneself that there must be a way out. This is - if you remember - the Ninth Symphony of Beethoven; that is what is meant by the little poem of , in that. I don't want to quote it because it is a little too long--German. But if you remember that--that that is,

"There has to be a God." This is the determination that comes only from a person who really feels deeply in his own being, and it is not his ordinary Solar Plexus. It is something that is alive in him, because on that he bases the question, "Can I maintain myself as a black sheep, regardless of what anyone else tells me, regardless of what the ordinary World will try to crush in me, or ~~to~~ smother me with, I wish to live," ⁱⁿ ~~in~~ that sense that I then know that the will--the way I live now is not enough for me."

I warn you, exactly for the reason of falling into ⁵ I call it cheap ⁵ cheap sentimentality belonging to a perfectly good, marvellous kind of a person, on Earth. It is still cheap, from the standpoint of that what a man should become. It is cheap because you can pay for it. It becomes expensive when

you can not pay for it. And then you have to find way and means, "How can I pay for my inner life, and the development of that; of that what is as yet not created, but that I will create with my blood and tears, and that kind of Work regarding myself trying to Wake Up." This is the struggle of opening one's eyelids of the "I", in order to be able to see in the state of being Awake; to have that kind of a light from one's Consciousness. And that kind of an understanding, based on my Conscientious efforts as will, ~~and~~ then experiencing the existence of myself in a state - I call it simply - Consciousness, because it is a beginning of it, but it probably would have to end up in a State of my Being, on a different kind of a level. As long as it has not that connotation and as long as it is not pointing in any direction, I say it is still cheap to pay in ordinary sentimentality. It belongs to Earth, and for that it has value; but for the purpose of getting away from Earth, and ~~(of)~~ Freedom, it will not give you wings at all. Wings will be given by "I". When "I" starts to develop, first as a little observant - you might say Little Bit of Something - some kind of an entity that starts to function in an objective sense, trying to observe you, there is something there, that entity that has already a few eyes, perhaps a few sense organs. Sometimes I say it has to Observe; it has to have food in order to continue to observe you, You, as a human being. And it exists in that sense, and it is not an "as if" existence, because it exists really as an experience for oneself when one knows that something is functioning in an objective sense. When there is a little bit beginning already

of an Objective faculty in one's brain, which starts then, at times, when I give it food, as a result of my wish to make an effort. This is the food that is necessary for the further growing of the 'little I' -- from crawling into a state of infancy, into a state of actually becoming mature. What is it that will help this -- this particular "I" to grow? How will it grow? And now I say "as if" it is a man. It is not a man. But in order to bring it down to my concept, so that I can understand what is meant by growth, I compare it to that what I know as an experience of growing, and the only way by which I can, more or less put that in words -- I simply say, "It is like a man." And when it is like a Man, "What is this Man?" "When is such a Man mature?" "When is my "I" mature enough to stand on its own feet and to walk towards me, and then to take me--my body--my personality--by the hand and say, "From now on we go together, because I will be your guide." It has to go through several stages. The conception of 'I' first; that what is really conceived as a possibility which takes place between Man Number Four as questioning, and that what is that part of his brain which has a belief in possible evolution. That is the moment of conception for 'I'. From that moment on, it can gestate. The gestation period of an 'I' is the preparation of food in order to find out what is the best for that kind of food in order to stimulate the growth of 'I', so that it could be born. It is not born immediately. It is still there for a conceptual period sometimes - who knows - nine months. Maybe more, ^{less} maybe ~~that~~ ^{less} It depends a little bit on how the conditions are, and how conducive, and how much

there is of the original wish; how much there is of the insight, as represented by the brain. This determines whatever will be born as 'I'. This will be, for that 'I', the possibility of a--a heritage of that what it is given by its father and mother. The father is my brain. The mother is my feeling. And they are representing at the time of such conception the highest that is in me. And dependent now on whatever they give as inheritance to the 'little I', on that will depend how fast this conception process will take place. When it is born, it starts to work, because then that 'little I' is in light. It is not any longer hidden - you might say - or trying to gestate in the dark. It has come out in the open. It is now apparent that it will have work to do and must to it. And now it starts to develop with this objective faculty functioning as its little brain, and that what is benevolence as its little bit of feeling, which again, from the standpoint of objectivity, have to be such that they are pure and that they belong together. And with this now, something has to take place in that what is benevolence. Because benevolence is the beginning of that what I call "the Heart of one's I". If it is like a person, it will have to have organs. It will have to have the brain which will remain the objective faculty. It'll have to have a heart, because out of that will come, through benevolence, the desire to help me as a personality still walking on Earth, and still doing the best it can, and still trying to provide food, or conducive conditions for the development of 'I'. This benevolence, this wish, this kind of - you might say - that what is born with 'I' -- it is the breathing of the 'I'. It is the breath through which 'I' starts to become

alive. This particular process will go on to maturity of 'I'. It'll be along time. It is not easy to keep on feeding it, because - you might almost say - there are educational problems to overcome. The 'Little I' is tender and is not very--very strong in the beginning. And to make conditions such that it really can grow, one has to determine many times what are the obstacles. The obstacles come from the influence of my ordinary personality wanting to - you might say - override the decisions which were originally in Father and Mother as giving 'I' life. That their child is still under the influence of a variety of well meaning, sometimes, and sometimes, not so well meaning influences from what comes from my personality as I know it on Earth. Still it can be overcome, because, if one wishes to continue with it, the 'Little I' will come to a point where, when it starts to breathe, it will breathe because it wishes to live. This is the fundamental point, the difference between gestation and being born. After that birth, there is that desire to continue and to maintain itself. And then it will, because of its own condition, cry for food. This cry is the beginning of one's Conscience. It is necessary to understand ^{this} ~~that~~--that that belongs to the development of 'I', and it belongs to the development of its Heart, so that then, when it functions and it cries, then for the wish to remain in existence, because it is then a form of life which - you might say - has been created out of the highest forms of myself, as my thought and as my feeling could possibly produce. ~~That~~ And because of that, when 'I' now wishes to grow, that then, with this, there is also a listening to that

what cries out for the possibility of maintaining its life. It is not as yet mature. It still is necessary for my feeling, my Man Number Four, or that what is the beginning of Man Number Six, to really ~~to~~ unite and to keep on providing for the education, providing for the food, providing for the preparation of such food, providing whatever it can understand for the conditions in which that kind of a food can be digested best. It's a long road of this kind of an education, because I don't know anything about what 'I' really needs, and I do the best I can, as if I were a mother, I do the best I can for my baby, although I may not have had any experience whatsoever. This is the instinct^t of man. This is where man knows when he is actually free enough to be able to live partly in this beginning of Kerdjan and partly in the beginning of his Soul. That there is then for man already the realization that somehow or other he knows what is needed when it is, of course, quite undeveloped what even what he knows and he doesn't know how to produce it and he has to find his way. It is the hard road that one has to discover and then on that road how many obstacles there are. The continued wish, the continued realization that something like that is needed for the balance of oneself, because the body by itself is not balanced enough. It is thrown out of gear, because of the thoughts one has, or the black sheep which runs around, or the possibilities in which one believes, and where the body itself is not willing to submit to, or at least to provide enough help. That is why this will continue in its particular direction of wanting to develop an 'I', so that that balance can be produced.

This 'I', when it starts to breathe, is interested in the maintenance of itself. It wants to keep its life alive. It wants to grow up to maturity, It wants to grow so that it has finished with the growth of that what has to give provision, or the place for the other organs. In the first place, the intellect which will help ultimately Consciousness. In the second place, one's heart, which will help Conscience, and in the third place, sex. What is the production of 'I' regarding sex? It is at that moment when it wishes to go out into the world back to me. It is at that moment where it wishes to create in the personality a possibility of a transformation between personality and Individuality. This is what 'I' wishes to create because of its sex energy, if that is a good enough comparison. This belongs not only to that what he has as a body, not only to his conscience of his consciousness, to his benevolence, to his breathing. This is what functions in man when this - I call it sex now for that -- it is equal to that what is a conscious impression in ordinary man. This provides the energy for the fulfillment of the task of 'I'. The fulfillment is the creation in man as he is as a personality that what could start again a process of further gestation within such personality ~~such personality~~ converting gradually every cell of one's personality into cells belonging to a higher level. If one can see this kind of a process, one also will know what is the difference between 'as if' and reality. That what gives you at a certain time the desire to do, the desire to continue to wish, the desire to remain on a certain level of that what is then maybe insight, or sometimes

an understanding, or a wish to overcome certain difficulties, was a reality for you. Regardless of how it was conceived; it doesn't matter at all if I say 'as if', if that 'as if' has for me that kind of a force. Because that what triggers it off may be a statement of 'as if', but that that what is going to help me is the realization that it can guide me, and is there for me. And then the existence begins. The 'as if' is always the beginning of something that ought to be born. The 'as if' means it is the moment of conception of an idea which is not as yet born. But when it is there and is treated 'as if' born, it starts to exist. The 'as if' is a negative statement, because I know it does not exist, but in the creation of it in a surrounding in which it then can change over into the reality, I will then deny that the cir--circumstances will object to the 'as if' remaining in existence. And, in that sense, the negativity of one and the negativity of the other will produce the positivity of the existence. So don't quibble about it. What difference does it make. what gives you at a certain time the impetus, the real wish to want to work? If it is a Fata Morgana, nevertheless it can be for you a desire to walk towards it. If afterwards you find that that was wrong, you can say, at least, "I got my walk out of it." "I moved." It created something at that time. It does not have to be followed by that what I originally thought the Fata Morgana would be. Because this is again --I do not wish in an 'as if' to work for that what I think ought to be the reality, because I don't know the reality. And as soon as I say the 'as if' has to change into something real, I am again off the track.

That what I provide for the 'as if' to change into a positive something is that what I create as conditions at the moment of the existence of 'as if'. 'As if' continues to exist in conditions I create, without any knowledge of what will happen when it goes over into the positivity of existence. This is exactly what I mean by Objectivity. When I desire Objectivity, nothing subjective can indicate what it is Objectivity (is) going to be. Whenever I wish to Work, I never wish to Work in order to accomplish a certain result. Then, only to the extent that that result has to be my being Awake, my wishing to be on a higher level, my wishing to get out of that what I am into a state of light, in which, then, when I am - you might say - lit up, or enlightened, I will be able to describe what it is to be Objective and how it looks. But not before. I would make the same mistake if I think that the 'as if' could not exist until it becomes real. It will become real when that what is created around it has a condition of being Awake in which, then, 'as if' in that state will Wake Up to its own function of becoming positive. You have to understand these things, I think, a little bit better, because, you see, you get so easily swayed with your theories and with your thoughts in one direction, then - I would say - you get stuck.

Another thing you don't understand yet. About washing hands, for instance, and ordinary physical activities. You remember the bathtub, you remember the stranger looking on. You remember the experience of the person in the bathtub.

You remember how a person coming in, into the bathroom, does not experience what the bather experiences when it is hot or cold water, or the wetness of water. All it sees, all it observes is that something is behaving under the conditions in whatever that body happens to be. And that, even that, cannot be described. Then, only in general, saying, "Ah, there is so-and-so in a bathtub, sitting in water." That's all a stranger can describe. It is that what is 'I'. 'I' only observes that what is taking place. It has no experience of what the little 'it' is experiencing at the time. And although this person in the bathtub keeps on washing and soaping itself, the stranger sees nothing else but movements. It doesn't even know if soap gets in your eyes. it has nothing to do with it. All it sees is a body. And the body is undergoing all kind of experiences. And it won't know what it is because, - I would almost say - the stranger never takes a bath. Try to see your 'I' as a function of the mind which does not know anything about any thought process. That its benevolence is not at all based on the interpretation of a feeling, of a like or dislike. Then only in furnishing a certain quantity of heat. These are the two things that one is interested in: Consciousness and Conscience; as light and as heat, where does it come from.

Gurdjieff makes statements about that. Try to see it, try to Understand it. It's not the sun. It is not the sun as we know it from our standpoint. It is of course a unit. It is something that doesn't exist as yet for us because, 'I' doesn't exist. For that reason it is not in existence, because, for us, the sun doesn't mean anything whatsoever. Then

only a bit of your brain, and sometimes that brain, with a little bit of the Solar Plexus, doesn't give enough heat for your self. It surely is not enough heat to feed that what is the black sheep in you. The black sheep would run away from you because it cannot live under the conditions as created by your mind; or as created by your Solar Plexus; or as created by the shepherd; or as created by Mother Nature. It rebels, and that will give it a chance that, somehow or other, later, it will find the particular place where it really belongs, and where it will find an answer to the questions it has.

You see this, if you ~~only~~ could understand ^{that} the bathing in the bathtub continues, continues all the time. The functions in your mind, the functions in your Solar Plexus, a little bit in your heart, the muscular tensions, your body, all of that remains in existence all the time and unconsciously maintains itself with whatever is needed in order to keep on breathing, in order to have your eyes function, so that the sense organs get a little bit of food for the maintenance of your body. And the 'I' only watches. It only benevolently observes, and is Impartial, because it does not have any of such experiences that the little "it" is experiencing at the time. And when it is there, the 'I' is there. And when it isn't, it isn't. Now what makes the 'I' appear? The questioning of the person in the bathtub. That creates that kind of a stranger. That creates for this man the possibility of an 'I'. I do not know if it was in one of your tapes or not; what is it that sometimes when I become observant and - almost I would say - I recognize the existence of 'I', that it looks as if there is another something which becomes observant of

an 'I' observing me. I think it was in one of your tapes. Of course it is true. There is a third something that is not as yet. Who determines that that 'I' should exist? Who determines that that 'I' has to be fed? Even if the 'little I' cries, who determines that that what is in one's personality should function as a mother for that 'I'? You cannot say it's another 'I'. You cannot say that it is something on a different level, and even at that you might say that it is your magnetic center without knowing. No, that what is the third, that is, that what really determines ultimately all kind of activities of wish for Consciousness and Consciousness--Conscience, is God. This third is God. It is Life. It is that what is, exists, and what is omnipresent, and at times becomes apparent to one when one is in this state of wishing - you might say - to separate 'I' from it. That provides the opportunity for that kind of a recognition of God existing, and, on account of which, that what God wishes is that you create an 'I' for yourself. Don't go further. It does not go further. It stops right there. Because, at that moment, that what is still finite between your 'I' and it, and having already the possibility of an Objectivity, goes over into Infinity, which ultimately is interested in the continuation of something finite as a form, wishing that form to be dissolved. The purpose of God is not to create the World. It had to be here because the World is in the place where it happens to be now. By itself, the Earth doesn't want to stay here either. It wants to grow, ^{or} to evolve, or when there is a form, it wants to get rid of it. It wants to become united with the totality;

otherwise, what are these concepts when one says omnipresent? It has absolutely no meaning unless you will admit that during the time that we are alive, and to which extent we are blind, that we don't see what really the reality could be for us, when I say that that what is finite should immediately change over into infinity. I don't know even what I am talking about, then only that at certain times such realization exists in which apparently all the different functions of my personality have been subdued or have receded to some other place. What place again, this central point of one's existence? If that what is still magnetic center in one is a representation of God, on account of which 'I' will have to be created in the image of God. Impartial. To be able to live in a moment of the recognition at that moment of existing without any of the ordinary functions which we now call unconscious.

So don't go too far in this kind of a little division. 'I' is there, yes, if you wish. If at any time you wish, you can--you can make that--that effort at that moment. It can exist because at that moment you can call on 'I' existing. I have said many times, it is that you know the telephone number of God. Some days ago I said - but you have to fight for it, because it is an unlisted number. And how will you discover it? By Work. Out of your Work attempts will come the number of God. And it is surprising because - I will tell you - it is three three three. If you could call that number, then at any time, you will be Awake. That time, that moment, as long as that wish is there. The preparation is

the dialing. The contact is that what you prepare for when you lift up the phone. And then, at the first, "Hello, who is this?" you say, "It is me." I. Then you're Awake.

Each person can. Have no doubts. It will not last. It is in the nature of that. It cannot last on Earth. It doesn't belong here. It only is you ~~for once,~~ a flash, as if the lights of Karatas light up for a moment. And with that one has, without any question, a wish, a thirst, or something that has to be fulfilled, because you know at such a time you are empty. But you must again and again, whenever you talk, whenever you try to become clear about what you-- what you really know--what you really know by experience, what at times you can communicate in such a way that it is - I say - simple; that you don't put on any particular show. And that in that you will acknowledge the existence of someone else who reaches perhaps the words and the realization of wisdom in a little different way; to be tolerant to those who work with you, and to try to understand them, at the place where they are. If you are more, you can go down. If you are less, you have to look up. You may not (know ^{do(?)}), but at least you can respect it.

These are the things, more and more I say, you have to learn among yourselves. You have to learn this because it will not come easy, not naturally. It is something that can be acquired. It could become, actually, the acquired characteristic of your Inner Life. It ~~is~~ really important to see that many of the so-called acquired characteristics only, at the present time, belong to the periphery, to the skin.

But when you wish this characteristic as a real trait of your character, and a real trait that you could count on at any one time - I say - whenever you wish to contact it, it is there in the solidity of yourself, not on the outside of that - I call it simply periphery - it's only skin deep. How to see through it. How to understand it correctly. How to know where to place it, what to do about it when you see it, and when you are caught, and how to disentangle yourself. This fervent wish, that at the time when you know that it could exist, that you actually believe that it is there, this again is an 'as if' existing, change it over, by the conditions which you create in the sense of making it, almost, a conducive condition for the possibility of growing. That what you produce in yourself when you plant the seed, and then you know that because of that kind of planting, with the care, and particularly with your-- with the love with which you have handled it, that it is then in a good place and that it will then change the seed into a flower. If one could see this among ourselves, if you could look at your fellow man--your friends to start with--and after a little while, maybe a few acquaintances, and after that maybe you can include a few enemies--that you put for yourself when you wake up in the morning, or during the day when you stand still for a moment and you come to yourself and you realize that you are walking or standing or perhaps sitting, or perhaps even thinking, thoughtfully, come to the conclusion: here I am, but here also someone else is and how such a person is for me, how I am for that person, for what? --to help each other in the New Year? -- as a determination which you

must somehow or other, when you wish for Christmas for someone the best wishes and a good New Year--what do you mean by good? What is this so-called merriment, this being happy about Christmas? Why? Why happy?--unless there is something in you about which you can be happy. And what is it that you wish to be happy about?--that what is born in you. And what is born in you? You say Christ because it is Christmas, and the meaning is that what sets me free. That what is Work is Christ. That what gives me atonement. That what connects me, that what fuses me into one. This for me is Christ, because this will mean that with having this I can be free from this World. And when I say merry, happy Christmas, I mean I hope ~~that~~ that something is born in you that can be used by you for yourself--for your development even, so that then your New Year will be really good, because it will offer you an opportunity in your life, maybe, which you never had realized that could exist and that now, somehow or other, you will take as a responsibility for yourself to become what one should be in a new year, ^{and} ~~or~~ in any year hereafter. This accounting for oneself at the end of one's year, leaving the past for whatever it is, and now knowing that with this what I now have as equipment the possibility of knowing how to become Awake. ^{That} ~~And~~ now I wish you a good year for yourself, with that knowledge, and also the knowledge that when you have that, you have a responsibility on your shoulders, on both your shoulders, a responsibility on your head that you will carry something on that head of yours, and that head then, because that that kind of heaviness on your head reminds you that the head has to be-

come active regarding this. It is like a basket on your head in which there is a treasure. You wish to carry it--you hold it straight on your head, reminding you that the head has to work in a special way. You hold it up with your hands, you know, in order to - let's say - not let it fall. Your hands pointing to that what is above you. And what is it that gives you the strength? The continued wish to breathe. And holding your head high that there is then, in carrying it, something in your breathing as you walk, and walk, and walk--inhale, exhale, again and again and again--this continued effort--this time and time and time again--this what gives man the strength to be erect and to look towards heaven if he wishes, towards Earth if he has to, ahead of him in the direction of wherever his heart will take him. This is the strange thing about man. That he can really look three ways: up and down and straight ahead. But he doesn't want to look too much on the left or on the right. That for him becomes already past and sometimes, in order to make sure, like in some of the movements that one takes as an exercise of The First Obligatory, the movements of the head are, up, down, straight. I am not so sure, now I wish--maybe to the left, maybe to the right--again I collect myself; I look straight. Again, I am not so sure I have covered everything--maybe the viewpoint was not right. I now move my head a little bit to the right and I move my head a little bit to the left. And then it is straight again. This is me in the First Obligatory, as far as my head is concerned. And it carries a treasure. It carries a treasure from this year to the next. It takes out of this year that what was

right for which I have given thanks because I went - you might say - through that kind of formality of acknowledging to that what has given me during my lifetime in this year the possibility for growth. I have compared it as you probably remember, to that what is growing in the earth, that for which, as a crop, I am grateful, that what has been produced by means of my body, because my body is the earth, and my body has manifested during this year, that has been the crop. And to what extent it is still full of fruit and possibility of fertil~~ized~~^{izer}, or becoming fertilized again to change into new possibilities of seed. This I carry with me in the new year. This is the equipment you have. This is the knowledge, the feeling, and the abilities. This is the ABC of Work. With this I wish you a good year, because you have to utilize it, because you know that your conscience will put you under obligation, that once having heard this, that you now have to take it. You have to say yes, or no, and that there is no maybe in between. I wish you, all of you, a good year. We'll see each other again, I hope, in another three weeks, but, in the meantime Christmas will go by, the New Year will go by. The resolutions will be there. Maybe you make them, maybe you write them up. Maybe you engrave them in your heart in some way or other, then I hope to some extent you remain committed to the possibility of a development of your Inner Life, which, after all, is that what you really are. All the rest is ephemeral. All the rest will die. Man Number Four will not die. He will remain. That what is the beginning of his

Soul will not die. It will stay. When ~~the~~ physical body dies, that stays, and it stays around for a little while, around Earth, to loosen up the bondage, and then, hoping for Freedom of some kind, and perhaps still having to do Work in order to deliver oneself; you see, this delivery is to become Free. That is the meaning ^{of Christ, Christus" there is a meaning} for that kind of a freedom. That it will then, ultimately, be delivered from that what is bondage of Earth, and even bondage of one's emotional body, so that the Soul can really live in the world and in the realm of Infinity where it belongs. Goodnight everybody.

END TAPE

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